SUPPRESSION OF VICE.

THE WAR UPON OBSCENE PICTURES CALLED "ART."

Letter from Anthony Comstock Concerning what is Obscene and what Legitimate Nude in Art.

SOCIETY FOR SUPPRESSION OF VICE,
150 NASSAU STREET,
NEW YORK, December 1, 1887.

EDS. RECORD-UNION: I see in your paper of the 22d of November an article entitled "Comstock's Mistake." For the kind and fair manner in which you discuss this subject I desire to thank you. At the same time, in the spirit of fairness, I would like to correct some of the mistakes which you seem to have fallen into in reference to the matter which you discuss.

You say: "The pictures are of the nude in art, and as such offend Mr. Comstock's sense of propriety."

Permit me to say that the pictures are not the nude in art, but are strictly lewd and indecent photographs purporting to be taken from French works of art. In art there is what may be called decent and indecent, just the same as there is in prose and poetry; and when art is employed to convey an obscene and indecent thought or suggestion, it is just as destructive of the morals of the young, as when prose or poetry is prostituted for such base purposes. That these pictures do "offend my sense of propriety," is true; and I beg to state that they would offend your sense of propriety, Messrs. Editors, were you to see them. From the spirit of your criticism, I am very clear that there would be no one more pronounced against these very pictures than you would be, were you to find them circulating indiscriminately among the young.

In this case there are one or two facts which I desire to present to your readers, and let them judge whether I have made a mistake or not.

In the first place, in 1884, certain pictures which are now the subject of complaint, were passed upon by a jury in the Oyer and Terminer Court in this city, and were pronounced to be obscene. This case is now known as the celebrated case of People vs. August Mueller, and is reported in 32 Hun, where it was carried to the general term of the Supreme Court. The photographs were produced upon this appeal before the general term, and were examined by the Judges, after which they say:

"They are photographs of nude females in a variety of attitudes and postures which the jury might very well and naturally determine to be both indecent and obscene in their character—ordinarily they would be so pronounced, although they would not exert the same demoralizing and sensual effects upon all persons alike. Their judgment would be the same, that these photographs and pictures would tend to promote vicious and sensual misconduct and prove injurious to the morals of the community, especially to those whose judgment and experience were not sufficient to control the impulses of their passion."

In the same case this high Court, in speaking of the law, declares:

"The object of the law was to protect public morals, especially of that class of the community whose character is not so completely formed as to be proof against the lewd effects of the pictures, photographs and publications prohibited. And where it may be violated that violation would in no sense be relieved by proof that similar acts were tolerated by the public authorities of other States or countries."

The judgment of the lower Court was affirmed, and the case was carried to our Court of Appeals. This highest Court in the State, by a unanimous decision, affirmed the judgment of the lower Courts, and in speaking of these pictures say:

"The facts that the original pictures of which the photographs were copies had been exhibited in the Salon in Paris was admitted by the prosecution, and it was proved that one of them had been publicly exhibited in Philadelphia. But this did not as a matter of law exclude a finding by the jury that the photographs were obscene and indecent. It is not impossible certainly that the public exhibition of indecent pictures may have been permitted in Paris or Philadelphia, and the fact that a picture had been publicly exhibited would not necessarily determine its character as decent or indecent."

Secondly—Some fifteen or twenty other persons have been convicted in the Courts of this city since 1884, for selling the same kind of pictures, and their stock has been seized and destroyed. Many of these parties complained because this society did not arrest the principal men, who imported and furnished these pictures to the trade. A copy of the law had been previously served upon this firm, and an appeal made to them to discontinue the importation and sale of this class of pictures. That appeal was treated with derision. The importation and sale continued. At last a quantity of these pictures were obtained and submitted to the Executive Committee of this society. From the Executive Committee they were taken and submitted to the District Attorney, who is the public prosecutor for this county. Indeed, he is the law officer of this county in criminal matters. All agreeing that the pictures were both obscene and indecent, and especially as some of them were those that had been passed upon by the highest Courts in this State and adjudicated to be obscene, it will hardly be contended that it was a mistake for us to mete out the same enforcement of law to the rich firm that had been meted out to the poor. If there is anything more abhorrent than another in the administration of law, it seems to me to be that justice which discriminates, and allows a man who has a little money to do that which the poor man is immediately arrested and prosecuted for doing.

In reference to art, as you have in substance well stated, there is a vast distinction between a work of art environed as it is with a halo of beauty made up of the harmony of blended colors, tintings, shadings and lines of beauty, with the objectionable feature, if there be any, placed in the back-ground and surrounded by this beautiful covering which calls for a diversion of the attention, and a photograph which strips the objectionable feature in the work of art of all its beautiful surroundings, taking that out by itself and emphasizing it, not before the art student or the connoisseur, but disseminating it in a public manner so as to bring it within easy reach of the youth of both sexes.

I respectfully submit, Messrs. Editors, that wild beasts in a zoological garden are in their proper place, and under proper restraint our boys and girls may pass by them without being exposed to danger. The medical book in the book store, restricted in its sale to the medical student for the purpose of good that is contemplated by the author, is in its proper and legitimate place. The classic that commands a very high price and is thus confined to the student, or literary man, and beyond the reach of the young, is in its proper place. So a work of art, placed in an art gallery, though it be of an immoral tendency, if it has any legitimate place at all, it is only where it is confined out of the reach and gaze of those who are open to the immoral influences which such a picture is likely to exert. And when either beasts, the medical works, the classic or works of art break loose from the restraints which the law and public morals placed upon them, it is no mistake for a man to take up the cudgel of the law, drive them back into their proper place, and prevent them from destroying that which is of infinitely more importance—the moral purity of the children of this country. I am perfectly willing to be called "fanatic," "lunatic," "devoid of judgment," ridiculed and derided by the public press of this nation, if need be, but I am not willing to surrender to any man the privilege of disseminating that which is lewd, unclean and indecent among the youth of this country, whether it be in the beauty of prose, the sweetness of poetry or the grandeur of art.

In this discussion the public press have not yet got up to the fact that there is a question of morals and of law which overrides and controls the importation into this country and sale of photographs of lewd, obscene and indecent works of French art. For the children of this great country this battle is being fought, and if "mistakes" are made they are made in a just and holy cause, and the error is on the right side—the side that seizes and destroys the corrupting pictures that are being disseminated, whether by rich or poor, high or low. Very respectfully yours,

ANTHONY COMSTOCK, Secretary.

GOLD IN CALIFORNIA.

Another First Discoverer of the Precious Metal in this State.

Claimants to the honor of having been the first discoverer of gold in California, says an exchange, like the heirs to the Blythe estate, multiply apace. The most recent aspirant to this distinction is one Thomas Monroe, who, according to statements recently published in a Montana paper, arrived in California overland from Missouri in the fall of 1845.

Having disposed of the goods brought with him, Mr. Monroe, it would appear, determined to prospect for gold, being convinced from his experience in the lead mines of Illinois that this was a mineral country. In pursuance of this purpose, he explored the coast for 700 miles, having in the course of his travels encountered some of the Jesuit Fathers, who assured him that there actually was gold in the country. Before returning to Missouri, which he did the following summer, our adventurer managed to obtain a quantity of gold-dust, which he took with him and exhibited after reaching home. Whether this gold-dust was obtained by digging or in the course of trade does not appear. In confirmation of the foregoing, we are further informed that this Thomas Monroe in relating what he had seen while in California, described many localities and objects which were afterward identified, tending to verify the truthfulness of his statements. Among other things so seen and described by him was Sutter's Fort and the sawmill, in the race of which Marshall two years later picked up the first nugget of gold. That this gentleman from Pike was able to see and describe Sutter's sawmill a year before it was built, or even commenced, may be accounted for on the supposition that he possessed the gift of prevision.

Premising that there can be no doubt about Thomas Monroe's having visited California at the time and in the manner mentioned, and that by some means he obtained while here a quantity of gold-dust, a brief examination of his narative, or rather perhaps it should be said the narrative which others have framed for him, will, we think, serve to explain where that gold-dust came from, as well as the manner in which he probably procured it. Evidently Monroe on reaching this coast turned his course toward the south, since only by going in that direction could he have met with any of the Jesuit Fathers. After a time he reaches Los Angeles, the journey he had made, traveling in the manner he did, having seemed to him, we may well believe, fully 700 miles in length. Here, disposing of his goods, he received in part payment thereof the gold-dust in question, the remainder having been paid in bronchos, a band of which he took with him on his return to Missouri.

For a number of years prior to the period of which we are speaking, small lots of gold-dust had been gathered in the San Fernando mountains, 20 miles north of Los Angeles, at which place this gold-dust found a market. If our Missourian ever dug any gold, it was beyond question in these San Fernando placers; the probabilities being that he never collected any of the precious metal with his own hands, or even so much as saw the place whence it came. The value of gold-dust was at that day well established in Los Angeles, where it passed currently at $16 per ounce, about the price of a broncho. Clearly to our mind, Thomas Monroe received for the goods he sold in California part payment in gold-dust and the balance in bucking horses.

If the hero of this story prospected the coast for 700 miles, as his chronicler relates, he must have done his work in a very hurried manner, seeing he was in the country only about a year, and this included the winter months, when not much could have been accomplished in that line of business. The prospecting he did was from his covered wagon as he journeyed through the valleys on his way south. That he heard a good deal about these San Fernando diggings it is natural to suppose, as he would be very likely when he received this gold-dust to inquire where it came from, and would be just as likely to be told by the natives that these placers whence it came were rich and extensive, such having been the account given of them by the department officials in their reports to the Mexican Government.

Of the many who have contested with James W. Marshall the honor of having been the first discoverer of gold in California, the claim advanced in behalf of Thomas Monroe seems to us about the most flimsy. As to Marshall has been awarded this honor, so is he likely to continue in its undisturbed enjoyment, except, perhaps, in so far as it ought to be shared in part with his associates John A. Sutter and Peter Wimmer. As regards the placers discovered and worked here at an earlier day, they were so unimportant compared with the Marshall find that they have by common consent been ignored as unworthy of mention.

Municipal Patriotism.

The voter who has come to claim for his individual conscience the supreme power of private judgment in national politics is still far too apt to accept without hesitation the guidance of his party "machine" in State politics, while he looks upon city politics as practically beneath his notice. He is affronted by the action of his national party, in any of its attempts to control the action of its minorities, while he gazes tranquilly above and beyond the grossest abuse of his own city government. His Common Council spends months in a "dead-lock" over the appointment of three or four policemen, and "deals" and diplomatic negotiations enough for the management of an empire and hardly enough success for the management of a kitchen; the Fire Department, the Health Department, the Building Department, the Department of Public Works, the Police Department and the Department of Education, which should be in active and harmonious co-operation, spend the time and effort which should be given to the city service in dealing one another vicious blows through the newspapers and elsewhere; taxation results merely in providing a livelihood for incompetent officials and in thrusting inefficient public service upon the citizens; and still the citizens refuse to learn the essential lesson that there is such a thing as municipal patriotism, and that municipal politics is its only practical mode of expression.

Why should the politics of the city be tied down to the politics of the nation or the State? Is there any identity of interest between the two, such as would be apt to secure efficient city administration by a selection of city officers based upon national party preferences? Every one knowns the contrary, from practice as well as from theory; in a few of our cities, the lesson has already developed a strong and effective independent city vote; and yet, take the country through, the individual conscience seems to be almost as inert as ever in this matter. The man who, moved by conscience, takes up his own burden of battle against the abuses of his own city government, is pretty certain of the pity of those who know him personally and of the criticism of those who are strangers to him; he need not expect that which he deserves—the cordial sympathy of his fellow-citizens, their consideration for his inevitable errors, and their rejoicing in his successes. His fellow-citizens have not yet been educated up to that point. We still lack that essential factor in political development—municipal patriotism. Thousands of men have been found ready and willing to die for the United States or even for the individual State. Where are the men who would die for Brooklyn, or Chicago, or San Francisco? Where, indeed, are the men who would *live* for them?—*The Century for December.*

A. E. Redstone is in Washington, prepared to contest Felton's seat.

LANG SYNE IN MEXICO.

THE GOLDEN AGE OF THE EARLY MEXICANS.

An Ollapodrida of Mythology, History, Tradition and Religion—Strange Things in Belief.

[Special correspondence of the RECORD-UNION.]

TULA (Mexico), November 30, 1887.

Living in this oldest inhabited city of the Western World, one seems to have been suddenly transported from the nineteenth century away back to the misty past. But even imagination cannot revert to its earliest days, for no man knows who were the original builders of this ancient *Manhemi*, which the Toltecs found deserted and falling to decay when they arrived here A. D. 648, rechristened Tollantzingo, Tollan or Tula, and made their capital for four hundred years thereafter.

Just back of modern Tula, on a rocky ridge a mile long—called "the Hill of the Treasure"—may be found one of the most interesting groups of ruins in all Mexico. It overlooks both the Tula valley and the valley of Mexico, and a glorious prospect of green meadow and purple mountain. Every afternoon we climb to the summit through thickets of nopal and "organ" cactus to watch the gorgeous sunsets; and we do not wonder that those early wanderers tarried here so long in their southward migration, for—regardless of ready-built Manhemi—it is a charming little pocket of fertility hidden among the hills. Few sculptured stones are to be found now upon

"THE HILL OF THE TREASURE,"

Not much but opened cellars and massive walls, with patches of red plaster adhering to them, as at Pompeii. Farther back, buried in the thick woods, are the largest of the ruins—ponderous temples and palaces, split everywhere by the irrepressible growths of the tropics, flourishing luxuriantly in the crevices their roots have made. There have been many excavations here, and M. Charney, the French archæologist, claims to have unearthed some marvelous temples and palaces. But it must be remembered that eminent savant is gifted with a vivid imagination, and though the outer walls of these structures are really magnificent in extent, they were composed of rooms six feet by eight.

Senor Crebas, the Mexican archæologist, in an article entitled "Ruinas de la Antiqua Tollen," gives a list of the most noteworthy antiquities discovered near Tula, and lithographed figures of the principal sculptures, including the celebrated zodiac and hieroglyph, which have since been set into the walls of the great church on the lintel of the main entrance. There are three colossal sculptures—perhaps of caryatides—still to be seen in the little plaza of Tula. Two of these are standing erect, while the third—lying down—is in two pieces, and shows that it was formally united by mortise and tenon.

Near the office of the railroad superintendent may also be seen an enormous ring of solid stone, like those found in the ruins of Yucatan and Central America. Just within the door of the cathedral is a beautifully sculptured stone, taken from one of the ancient temples, where it doubtless served some heathen rite, now used as a baptismal font. In walking about the sleepy little town we frequently tread upon remarkably sculptured stones, set into the shabby pavements, carved, perhaps, a thousand years ago.

In this spot, so rich in archæological wealth, man is known to have lived for more than thirteen hundred chronicled years, and how long previously none can tell. Tradition says that at Tula the great culture-hero,

QUETZALCOATL, THE "FEATHERED SERPENT,"

Developed the civilization that raised the Toltecs so far above the level of their neighbors. On the face of a near-by cliff his face is sculptured, and in the market-place of Tula may be seen his image, carved on a massive pillar unearthed from Tollantzingo, ancient Tollen or Tula. Close by is pointed out that famous "Hill of Shouting," whereon Quetzalcoatl, "God of the Air," proclaimed his mandates over the entire valley.

The Toltecs had lived in Tula nearly a hundred years when he first appeared among them, which would make his advent about the year 700. He was a beneficient diety, who took upon himself the shape of a man in order to improve the condition of the people of earth—a sort of Toltec Christ. His name is constructed from two words *Quetzal*, a bird of brilliant plumage found in the forests of Southern Mexica, and *coatl*, a serpent, also found in the same latitude. Tradition paints him as a very tall, white man, with long, full, blonde beard—a perfect European in complexion and general appearance, as different from the Indians among whom he lived as can possibly be imagined.

His stay marked the Golden Age of the Toltecs. Here he built those famous palaces of silver, crystal and feathers, and here were the celebrated gardens in which cotton grew in various colors, ready dyed for the loom—scarlet, green, red, blue, yellow. In his time corn grew so strong that a single ear was all that a man could carry. Gourds were as long as a man's body, pumpkins a fathom in circumference, and other fruits in similar proportion. He taught the people many useful arts—how to cut that precious green stone, the *chalchinite*, how to cast metals, to reckon time, etc.

Some say that he was a native of the East, and came from over the ocean. Indeed, nearly every nationality on earth has been claimed for him—from Egyptian to Irish! But by and by there came among the people

AN EVIL-MINDED GOD

Named Tezcatlipoca, who immediately became very jealous of Quetzalcoatl, and determined to drive him from the country. So Tezcatlipoca appeared in the form of an aged man and informed the "Feathered Serpent" that it was the will of the gods that he should be taken to Tlapalla. At first Quetzalcoatl declined to go, but after drinking a beverage which the old man offered him, he suddenly changed his mind and set out at once, followed by many of his subjects. Many traces of this memorable journey are still pointed out. Near the city of Quauhtitlan, in the valley of Mexico, he felled a tree with stones, which to this day remain fixed in the trunk, and near the village of Halnepantla he laid his hand upon a rock and left an impress of it for all time to come. Finally, on his way to the coast, he came to Cholula, where the great pyramid is, and the people would not let him go, but made him their ruler. Here he remained twenty years, though the Cholulans would have detained him much longer. He did not approve of the sacrifice of human beings, which some of the tribes performed in their worship, and commanded that they offer to the gods only fruits and flowers.

Finally, drawn by some irresistible impulse he bade adieu to his beloved Cholulans, and, taking with him four noble youths, he set out for the province of Coatzcoalcos, on the Gulf of Mexico. Here he dismissed his attendants and launched out upon the waters alone, and the youths returned to Cholula, where they ruled for many years. It is said that Quetzalcoatl appeared later on the coast of Yucatan, and was worshiped there for many years, under the name of Kukulcan; and to-day his image may be seen, cut into the walls of the vast ruined edifices of that peninsula.

When he left Tula and Cholula everything changed, and even the sweet-singing birds, every one, followed him to that mysterious kingdom of the east, the land of Tlepallan. But he promised his followers that he would return sometime, and bring back all the prosperity that had attended his first appearance.

So for hundreds of years the descendants of these people, firmly believing the legend, watched anxiously for the promised "second coming" of the Plumed Serpent; and at last when the Spaniards appeared—because they were white-skinned and came from the east—the simple-minded natives mistook these cruel and blood-thirsty brigands for messengers of love from the beneficent Quetzacoatl!

It was long after the reign of this deity that the order of nobles called "the Eagles," whose patron was the sun, was established in Mexico. I think it was during the reign of Tizoc, seventh King of Mexico, who ascended the throne about 1480. It was at this time that the horrible sacrificial stone came into use—

THE CUAUHXICALLI DE TIZOC,

The word meaning "cuauhtli" (eagle), from the order aforesaid, and "xicalli" (drinking cup). Upon this rock, in certain religious festivals, the Mexicans sacrificed a human victim, to whom they gave the name of "Messenger to the Sun."

That primitive historian, Father Duran, tells us all about it. He says that at the sound of musical instruments they brought forth an Indian from among the prisoners taken in war. He was surrounded by illustrious noblemen, who painted his limbs red, with white stripes. Half his face was painted red, a white plume was glued into his hair, and on his back was a little bundle which held a few eagles' feathers, lumps of ochre, pieces of gypsum, candlewood and parchments. In one hand he carried a walking-stick, very gay with knots and ties of leather and feathers of all colors; in the other he bore a shield, with five small bundles of cotton on it.

They led him to the foot of the staircase ascending to the temple, and there in a loud voice, so that all could hear, they said to him: "Sir, that which we entreat thee is, that thou dost go before our God, the Sun, and that on our behalf thou dost salute him, and that thou dost tell him that his sons and principal nobles who remain here supplicate him to remember them, and that from his throne he doth favor them, and receive this small present which they send him; and do thou give him this cane for walking, and this shield for defense, and the other things that thou bearest in that little bundle."

THE INDIAN HEARING THIS EMBASSY

Answered what he pleased. Then they untied him and led him very slowly up the great staircase toward the temple, making much delay at each step to give him fresh instructions. Finally, arrived at the summit, they placed him upon the rock Cuauhxicalli, where he was compelled to shout his message to the sun. Then four ministers of the sacrifice ascended the four steps to the rock, removed the cane, the shield and the little bundle which the victim bore. They seized him by the hands and feet and held him fast, while the high priest came and cut the victim's throat, at the same time commanding him to go with his message to the true Sun and another life. The blood drained into the bowl in the center of the rock and ran down a channel cut at the side in front of the chamber wherein was kept the golden image of the sun, and the sculptured sun on the face of the rock was drenched in blood.

When blood ceased to flow the High Priest opened the captive's breast with his knife of obsidian, or volcanic glass, and plucked out the smoking heart, which he presented with high hand to the sun, holding it aloft till it had ceased to drip and became cold.

Outlined in carving upon the sides of this rock is the belief of those early savages respecting the establishment of sacrifices. It represents the astronomical struggle between Quetzalcoatl and Tezcatlipoca, in which the former is the attacking warrior and the latter the defending gladiator. Under this theory the conqueror, Tizoc arrogated to himself the place of the warrior, and the conquered nations that of the captive. The figure of Quetzalcoatl wears the sacred mask, that part of the face uncovered and the hands and feet anointed with the black ointment of the priests and gods. On his head are the plumes of the *quetzal*, and numerous serpents of the *coatl* species are turned around him. In one hand he carries a sword of obsidian, and in the other a shield with a star upon it.

FANNIE B. WARD.

THAT FAITHFUL WIFE OF IDAHO.

Huge silver snow-peaks white as wool;
Huge sleek, fat steers knee-deep in grass,
And belly deep, and belly full.
Their flower-beds one fragrant mass.
Oh flower land so calmly grand
Where flowers chase the flying snow!
Oh, high-held land in God's right hand,
Delicious, dreamful Idaho!

We rode the rolling cow-sown hills,
That bearded cattle-man and I;
Below us laughed the blossomed rills,
Above the dappled clouds blew by.
We talked. The topic? Guess. Why, sir,
Three-fourths of all men's time they keep
To talk, to think, to *be* of HER;
The other fourth they give to sleep.

To learn what he might know of love,
I laughed all constancy to scorn.
"Behold, yon happy, changeful dove!
Behold this day, all storm at morn,
Yet now 'tis changed to cloud and sun,
Yea, all things change—the heart, the head,
Behold on earth there is not one
That changeth not in love," I said.

He drew a glass, as if to scan
The steeps for steers; raised it and sighed.
He craned his neck, this cattle-man,
Then drove the cork home and replied:
"For twenty years (forgive these tears)—
For twenty years no word of strife—
I have not known for twenty years
One folly from my faithful wife."

I looked that tarn man in the face—
That dark-brown, bearded cattle-man.
He pulled his beard; then dropped in place
A broad right hand, all scarred and tan,
And toyed with something shining there
Above his holster, bright and small.
I was convinced. I did not care
To agitate his mind at all.

But rest I could not. Know I must
The story of my stalwart guide;
His dauntless love, enduring trust;
His blessed and most immortal bride.
I wondered, marveled, marveled much;
Was she of Western growth? Was she
Of Saxon blood, that wife with such
Eternal truth and constancy?

I could not rest until I knew.
"Now, twenty years, my man," said I,
"Is a long time." He turned, he drew
A pistol forth, also a sigh.
"'Tis twenty years or more," sighed he.
"Nay, nay, my honest man, I vow
I do not doubt that this may be;
But tell, oh, tell me how.

"'Twould make a poem, pure and grand;
All time should note it near and far;
And thy fair, virgin, gold-sown land
Should stand out like a winter star.
America should heed. And then
The doubtful French beyond the sea—
'Twould make them truer, nobler men
To know how this might truly be."

"'Tis twenty years or more," urged he;
"Nay, that I know, good guide of mine;
But lead me where this wife may be,
And I a pilgrim at a shrine,
And kneeling, as a pilgrim true"—
He leaving, shouted loud and clear:
"I cannot show my wife to you;
She's dead this more than twenty year."

—*Joaquin Miller.*

Invention and Tunnel-Digging.

Work upon the Mont Cenis tunnel was begun in 1857, about two years before De Lesseps commenced operations in Egypt. The working parties in the opposite headings, French and Italian, met on Christmas-day, 1870, about a year after the inauguration of the Suez canal. The St. Gothard tunnel was begun after the completion of the Mont Cenis, in 1872; the headings met February 29, 1880. The length of the Mont Cenis tunnel is over seven and a half miles; that of the St. Gothard about nine and a quarter miles. These are the longest tunnels ever constructed. The invention, by means of which the progress of the work was facilitated, consists in the use of atmospheric air as a motor. By means of water-power air is reduced to one-sixth its ordinary bulk, and the expansive force thus acquired performs the drilling. Owing to the conditions under which tunneling is done, this method is of signal advantage. Each of the Alpine tunnels was excavated through solid rock, so that blasting was necessary. The use of explosives vitiated the air, while the length of the passage and the impossibility of sinking shafts made the ventilation question a vital one. Had the drills been run by steam the presence of steam-engines constantly generated smoke and gas would have heated and vitiated the air still further. By the new invention the difficulty was met. The air was compressed outside the tunnel and conveyed into it by pipes. Here a double purpose was served; by its expansion and liberation the air ran the drills and ventilated the tunnel. The invention which makes this practicable is called the Sommeiller machine, from the name of the chief inventor.—*Stuart F. Weld in Popular Science Monthly for December.*

AS THE hair has a shadow, so the slightest disease of the scalp threatens the hair. Put the scalp in healthy condition by the use of Warner's Log Cabin Scalpine. It restores the hair, and has no equal.

A WONDERFUL NUT.

The Peculiar Qualities of the Kola Tree And Its Fruit.

Planters in tropical climes are recommended to cultivate the kola tree, the nut of which seems to possess some marvelous qualities. If the prophecies regarding the beneficent services of certain preparations of it are realized an unspeakable boon will be conferred on millions of the human race. For many years it has been extensively used as an excellent beverage and sacred symbol in the interior of Africa, but now its properties have every reason to be far more extensively utilized. There is no doubt (a writer in *The Scotsman* says), from what is already known, that it has the extraordinary property of counteracting the influence of alcohol, of giving a stimulant in wasting diseases, of acting as a powerful tonic in cases of deep-seated injuries of the digestive organs, of purifying foul water, of overcoming the sense of fatigue, and of exciting to arduous work with the least injury to the frame.

It appears that the kola nuts were originally found in the western territories of Africa, and that soldiers stationed along the coast were the first white men who became aware of their peculiar property. They found, for instance, that the chewing of these nuts prevented a drunken headache. Not only so, but some who have used the nut paste as a "pick-me-up" assert that, while removing the nausea, it gives them quite a "skunner" at the smell of whisky, and removes the irritating desire for a "morning" to keep the stomach hearty. If the paste be mixed with cocoa paste, which it resembles closely, it produces a much finer and more nutritive chocolate. It has been shown by repeated experiments that the nerve energy produced by partaking of the chocolate made with kola paste is ten times greater than that produced by an equal quantity of ordinary cocoa chocolate. So nutritious is this kola, that with a single cup of it a laborer can undergo a day's work without any sense of weariness. Though it may not directly feed the muscular system, it has the property of preventing the rapid waste of the tissues. So much have the manufacturers of chocolate, both in this country and abroad, become alive to the excellent properties of the new paste, that they are making arrangements to procure it for mixing purposes as soon as its price becomes reasonable.

The British Government, too, has gone the length of making experiments upon the paste in a pure state, so as to ascertain the saving which would be made in the transit of provisions in time of war, by giving this beverage to the army. It is of great service for purifying the foul water which is so prevalent in hot climates; this will be the preventive of many diseases, especially to Europeans. It has also been found very useful in clarifying beer and spirits, acting much like the white of an egg, or isinglass. A comparison between the composition of kola, tea, coffee and cocoa shows that the proportion of caffeine is higher in kola than in any of the others, and it exceeds cocoa in the obromine. Just as with tea among old ladies, the kola maintains the health and strength of the body in an equal degree upon a smaller supply of ordinary food, and arrests the waste, enabling the less energetic powers of digestion to supply as much as is needed to repair the wear and tear of the solid tissues. The obromine of cocoa resembles the theine of tea and the caffeine of cocoa, and contains even a larger quantity of nitrogen. This element in the kola is also very active, exercising an exhilarating and soothing, hunger-stilling and waste-retarding effect upon the human system.

Dr. Nachtigal gives some interesting information about the kola nut from personal experience. He tried it for some time himself, and, in his book on the Soudan, bears testimony to the great power it has over the system. The craving for it becomes more intense than that for either tobacco or alcohol; and he had great difficulty in giving up its use. In some places the nut is so highly prized that for the dry powder of the nut an equal weight of gold dust is given in exchange. Kola, too, works a wonderful social charm among the Soudanese. An interchange of white kola between two chiefs, is like the snuffbox between two Highlanders—the mark of friendship and peace; but red kola sent is indicative of defiance. When a young chief has made up his mind that he would like to marry the princess of another tribe, he sends to her mother a present of white kola; with anxiety he awaits in return the arrival of the white kola, as a symbol that his suit has been accepted, or the red kola as a hint that his suit has been gracefully rejected. Marriage rejoicings would be postponed or stopped if it was seen that the white kola was wanting among the bride's presents. The negro of western Africa takes the oath with intensified solemnity if he stretches out his hand over kola seeds.

Distribution of the Megalith.

Nothing in the ancient history of man is of more considerable interest than are those monuments, at once rudely grand and mysteriously simple, which have been designated megalithic. They may be simply raised stones, isolated menhirs, cromlechs arranged in a circle, or artificial caves formed by placing flat flags horizontally on standing supports. Dolmens or covered passages were usually buried under masses of earth or stones so as to form a veritable tumuli; but they always present the common character of being constructed in rough block, virgin of all human labor.

Megaliths are important on account of their number and their dispersion. They are to be found, with a likeness running through them all, in places most remote from one another, on different continents. At Carnac and at Kermarin are immense rows of stones, of which the menhirs of the Khasias of India appear like exact copies. Similar dolmens are standing in Palestine, Ireland and Hindostan. Megaliths can be found in Peru, and among the aboriginal monuments of North America, in Spain and Denmark, in the Orcades and the islands of the Mediterranean, on the shores of the Dead Sea and of the Baltic, at the foot of Mount Sinai, and in Iceland. The dolmens raised upon the top of a tumulus in Algeria may be compared with those standing in the department of the Aveyron or with those in Kintyre, Scotland, and Roskilde in Scandinavia; the cromlech of Maytura, in Iceland, with that at Halskov, in Denmark; the circle at Peshawur, in Afghanistan, with the circle of Stennis, in one of the Orcades; the tombs of the Neilgherries with the chondets that are found in Africa; the cromlechs of Algeria, with those of Aschenrade, on the Dwina, the triliths of Stonehenge with those of Tripoli, or those mentioned by Palgrave as in Arabia. Even a superficial study will disclose the relations that exist between the covered passages of Provence and the megaliths of Brittany, and between these and analogous constructions in Spain and Algeria. A common thought, and an identical funeral rite, are revealed.—*Popular Science Monthly.*

General Howard on a Roached Mule.

A singular accident occurred to me on my march across the sage-brush deserts lying between the Malheur Agency and the Owyhee river. I had a very tall white mule which served me instead of a saddle horse. He was a very sensitive animal, and much to the discomfiture of the officers and men who followed, he took as an habitual walking gait a very rapid and lengthy stride. He had large ears and probably at some time a mane. But to beautify him in frontier style the mane was roached (shorn) as closely as possible. As we were walking along rapidly, my staff officer near me, Colonel E. C. Mason, my inspector, was riding a few steps to my left and rear. Suddenly he cried out as we were passing some dry, heavy knots of sage-brush lying in the trail: "Oh, General! General! your cinch!" My large-eared mule had at that instant caught sight of that same cinch (girth), or rather the shadow of it. The fastening had given way and it was loose and pendent. Of course there was nothing to hold my saddle, and there was no mane for my hands to seize. The mule bounded through the air like a frightened deer, and sent me, saddle and all, head first to the ground. I landed upon some heavy sage knots, one of which struck my side, injured my ribs and bruised me badly. At first, with the breath knocked out of my body, I could not move or speak and I believed my ribs were broken. Very soon, however, by the kindly help of those around me, I was on my feet, and then my mule being stopped in its wild flight and resaddled, I was lifted to his back and again continued the day's march. It was some time, however, before I recovered from that heavy fall. And since that time no desire for extraordinary ornamentation ever leads me to believe in "roaching" a mule, for a reasonable mane would have saved me from the fall which nearly cost me my life. —*O. O. Howard, in December Overland.*

Muller at Issue With Darwin.

While our author declares himself to be an evolutionist in general, certainly in the science of language, he brings out as a prominent consequence of the truth of his theory of thought, the untruth of that particular doctrine, commonly known as the Darwinian—namely, that man is descended from lower forms of animal life. This Professor Muller asserts to be impossible; and the proof is that animals have no language or any capacity to form language. "If concepts are impossible without names, * * * we then have a right to say that the whole genus man possesses something—namely, language, of which no trace can be found even in the most highly-developed animal, and that therefore a genealogical descent of man from animal is impossible." It may be admitted freely that animals have sensations and percepts; they feel, they perceive, they remember, they act. But concepts they do not have. They are without the power of forming general notions. This is evidenced in the fact that they are without language, concepts being impossible without names. Now, it is quite obvious, to the casual reader even, that Professor Muller has destroyed his own argument on this point by his previous positions. For he takes considerable pains to prove that percepts are impossible without concepts, and sensations without percepts. He maintains that no perceptions occurs without a generalizing movement. "All percepts are conceptual." This being so, what becomes of the claim that brutes, with feeling and ability to perceive, do not form concepts? And if, as the author reluctantly does in one place, we concede that perception may exist with only "incipient concepts," what should prevent the development of the generalizing power in successive individuals to the degree that it is found in the highest intelligence?—*Daniel Greenleaf Thompson in Popular Science Monthly for December.*

Good Indians and Bad Whites.

Major Sanford also had a story to tell, an interesting reference to which is recorded in his report. He says: "July 18th I received information from Lieutenant Williams in command of Nez Perce scouts, that while in camp on the Daley road [a place not far from Ladd's canyon] he had been fired into by a party of white men, and one of his Indians mortally wounded. The other Indians were very incensed at what they considered a wanton outrage, and determined to return home." The parties who did this foul deed asserted that they saw these friendly Indians, and noticing their dress, their manner of going from place to place, and the subtleness of their motions, they came to the conclusion that they were Indians and belonged to the "Snakes."

The scouts could never be made to believe but that these rough white men had intended to murder their companion, who lived but a short time after he was wounded. They at first insisted on returning to their agency, but remained a while longer from a singular circumstance. These Nez Perce scouts were Christians, the wounded Indian sent for his enemy, that is, the man who shot him, and talked with him, took him by the hand, looked him in the face, and told him that he forgave him, and he besought the other scouts to forgive him also. After he was dead, the scouts themselves gave the deceased a marked but simple Christian burial. They had prayer, repeating of scripture, and solemn songs before they committed him to the earth. The whole bearing of the wounded scout and of his companions was a remarkable lesson to our white men who were engaged in the conflict, and who, though nominally Christian and better educated than the Indians, yet were far more careless in Christian conduct and less thoughtful of Christian duties.—*Major-General O. O. Howard in December Overland.*

Man's Power Over Nature.

Nothing, perhaps, so strongly characterizes this century as the advance man is making in exploring, understanding and obtaining a mastery over Nature. This process of mastery could scarcely proceed in a more instructive way than by tracing its stages in the instances we have considered. The Alps and the two Isthmuses illustrate it in a not unfitting way. It is safe, probably, to say that the power to excavate earth, to excavate and blast rock, is from five to ten times as great as when a man, wholly unknown to fame, landed with a handful of his countrymen where the city of Port Said now stands and began the excavation of Suez. In regard to the present enterprise upon the American Isthmus, if we take into account its magnitude and the difficulties involved, it represents without doubt the greatest effort in the line of industry and peaceful achievement man has yet put forth. De Molinari, the Belgian economist, computed that the stock of machinery for the excavation represented the labor of half a million men. Such a fact indicates how far the process of conquering Nature has been carried. The world is watching, with no doubt a degree of skepticism, the way in which the remaining work is being done; and in scientific circles especially an eager interest will continue to be manifested in this great struggle of skill and inventive genius against the forces and obstinacy of Nature. It may be protracted, but it must be in the end successful.—*Stuart F. Weld in Popular Science Monthly for December.*

Storms and Steel Rails.

A singular theory has been promulgated in Mexico concerning the alleged relation between the steel rails of railways and the prevalence of storms. The northern section of the Mexican Central road has been seriously damaged by washouts, and people who observed the phenomena express the opinion that the waterspouts which burst on the track were attracted by the rails and the telegraph wires. An electric current, they say, runs along the track, which makes a convenient avenue for storms. This would appear to be a somewhat fanciful conjecture, but the engineers employed in building the Guadalajara branch of the Mexican Central Railway offer testimony which gives it at least an air of plausibility. They state that as fast as the construction advances rain follows, and they believe that it is due to the large quantity of steel rails on flat cars which are carried forward as fast as the work permits. The country, according to their report, is dry in advance of the construction trains, and also behind them many miles; but in a circle a few miles in diameter, having its center at the point where steel rails are, the rain comes down in torrents. It appears that enough importance is attached to these theories to induce scientific men to make them a subject of study. We do not, however, anticipate any immediate practical results of great value. With all the skill and knowledge which the Government can bring to bear, it has not yet succeeded even in predicting storms with such certainty as would be desirable; and when it comes to producing or preventing them, we shall probably have to wait some time before the matter assumes the character of an exact science.—*Mechanical News.*

A SIMPLE TEST OF KEROSENE OIL.—Take an ordinary pint tin cup. Fill it within an inch of the top with water warmed to the temperature of 120° Fahr. Pour on this water three or four tablespoonfuls of the oil to be tested. Stir the oil and water together and wait a short time, say a minute or two, for the oil to collect on the top. Try the the thermometer again, and if the temperature is more than one degree from 120° Fahr. add a little cold or hot water, as the case may be, so as to bring the temperature within one degree of 120° Fahr. Then stir again and give time as before for the oil to come to the top. Now apply a burning match or lighted taper on a level with the top of the cup, say within half an inch of the oil. If within one second no flash occurs, the oil is reasonably safe; if otherwise, it is unsafe. Purchase four or five gallons of oil at a time, and apply this test at each purchase.—*Wood and Iron.*

OLIVE CULTURE.

Address by Elwood Cooper Upon Their Culture and Use.

President Elwood Cooper, of Santa Barbara, read a short essay on olive culture